1; Herskovits E-4, 5 (1934) 1937 SV3 Haiti SV3
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[illegible] eight years old, and the same room until they are ten or twelve. They are counted on to sleep soundly enough, but it happens that a child sometimes awakens and, unknown to his parents, observes them. Though brothers and sisters sometimes continue to sleep together until the age of puberty, it is said that attempts at intercourse between them rarely occur, for, according to Haitians, the children gradually sense that this is regarded as bad, and a boy approaching puberty who wishes to satisfy his desire for sex play goes to find a "little neighbor." Later, when the nubile girls are withdrawn from the company of the boys, the latter play with younger girls who have not yet reached puberty, or carry on "affairs" with those older than themselves; indeed, it is from these latter that they obtain full knowledge of sexual procedure.

What has been said concerning the growth and training of children applies mainly to those who live with their parents. No discussion of the development of the child, however, can neglect to mention the widespread institution of a form of quasi-adoption, found not only in Mirebalais, but in all other parts of Haiti. By this is not meant legal adoption, though that, too, is known and at times occurs. Quasi-adoption involves children who are called "*'ti moun qui 'reté à caille 'oun*—small folk who stay at your house," or, more briefly, *'ti moun*. They are the children, often of peasants, "given" to friends who live in a town or, as is the case with some families of Mirebalais, "given" to friends or acquaintances living in the capital. To what extent this relationship offers a means for the exploitation of children in other parts of Haiti cannot be said, though tales of abuses of it, especially in Port-au-Prince, are heard. To give a person a child in this manner is in Mirebalais regarded as a token of friendship, and such children as were observed, though poorly clothed, were fed not much differently from the children of the families with which they were sent to live. When the *'ti moun* grows older, he leaves and returns to his own home, though the relationship between

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597 foster-father and child may continue friendly if the young person has been well treated. Such a child repays the cost of keeping him by helping in the garden and by running errands. If the parents wish him to receive uninterrupted schooling at the secular or Catholic school, they must recompense the person responsible for the child for any cost this may be to him.

86 It is in a manner such as described in this chapter, then, that the children of Mirebalais and, to a large degree, of other parts of Haiti are born and live the earlier years of their lives, completing the training which equips them for participation in their culture. The boy has learned how to farm or to carry on whatever other calling he will inherit from his father, while the girl has been prepared for marriage and the work of the household. By means of their play-life both boys and girls have learned the technique of sex behavior. In the matter of attitudes toward other members of the family and toward the ancestral spirits, as well as in their relations to the saints of the Church and the gods of the *vodun* cult, they are also prepared, having in the latter case learned to sing and dance, and, if young men, to play the drums that sound the rhythms of the *vodun* rites. It is at this point in their lives, then, that these young people as adults take their proper places in their society, establishing their own families and carrying on the tradition of their people.